

EXAMINATION

OF

MR. THOMAS C. BROWN,

A Free Colored Citizen of S. Carolina,

AS TO THE ACTUAL STATE OF THINGS

LIBERIA

IN

THE YEARS 1833 AND 1834,

AT

THE CHATHAM STREET CHAPEL, MAY 8TH & 10TH, 1834.

NEW-YORK:

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1834.

## PRELIMINARY REMARKS.

DURING the anniversary week in this city the committee of arrangements of the American Anti-Slavery Society received a letter from Joshua Coffin of Philadelphia, stating that a colored man was in that city by the name of Thomas C. Brown, who had recently returned from Liberia, and suggesting the propriety of his being invited to New-York to give his public testimony as to the actual state of the colony. The idea arose from a conversation held on the subject with Rev. R. R. Gurley. The committee, in reply, wrote that if Mr. Brown had respectable testimonials, and was inclined to come here, on his expenses being paid, arrangements would be made for a public examination. He accordingly came.

The committee, appointed to conduct the examination, engaged Chatham street Chapel, and by public advertisement invited the citizens to attend the examination on Friday afternoon, May 9th.\* Two of the committee conversed with Mr. Brown at length, and received from him a general account of his expedition to Africa. Afterwards they prepared a set of interrogatories to be proposed to him the next day at the public meeting. They proposed to read them to him previously, but he declined hearing them, saying he thought it would be better that he should not know the questions that were to be asked until he presented himself before the meeting. The questions therefore were not read to Mr. Brown, nor did he know any thing of them until they were proposed to him in public.

The answers were taken down by Rev. Joshua Leavitt, and are given in the precise words of Mr. Brown, so far as it was in the power of the reporter to record them.

During the examination various questions were proposed in writing by persons in the meeting. Those questions, with the replies, are included in the testimony now presented to the public.† Dr. Reese, and others, were allowed to cross-examine Mr. Brown, and his replies to their questions are carefully inserted with the other proceedings.

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\*Among the numerous misrepresentations that have been spread abroad, respecting the examination of Mr. Brown, is this—It has been stated that the Chapel was engaged Friday afternoon for a meeting with reference to the religious state of France, and that those interested in calling that meeting were prevented holding it by the trustees of the Chapel, who gave the preference to the Anti-Slavery Society. It is true that a meeting for that object was notified on Thursday evening by some individuals unknown to the trustees of the Chapel, or the committee of the American Anti-Slavery Society; but the Chapel had been previously engaged for the examination of Mr. Brown.

†Owing to the disturbance in the meetings it was impossible for the committee to propose all the questions that were sent up to the chairman. It was their wish and endeavor to propose all that were proper to be read before the audience, and it was a disappointment to them that any such were necessarily omitted. Several questions were of such a nature that a committee of colonizationists, however, to whom they were referred, decided that they were not proper to be publicly proposed.

The public in the city, and elsewhere, will now be able to judge respecting the proceedings that have gained such wide-spread publicity, and which have been so greatly misrepresented by the opponents of the American Anti-Slavery Society. They will perceive that the object was to elicit truth, the whole truth, and nothing but the truth. They will also properly estimate the motives of those who disturbed the meetings, and of those who, orally or in the newspapers, have endeavored to mislead the public as to the object and result of the examination.

Mr. Brown's character, it will be seen from the evidence, remains unimpeached.\* Few men could have appeared before the public more creditably to himself, than did this respectable and worthy individual. As a man of intelligence, probity, and Christian forbearance, he gained many friends.

After perusing the examination of this witness, readers will pronounce their condemnation upon the conduct of those who have denounced him because he spoke unwelcome truths. They will perceive also, from his excellent replies to questions proposed by his opponents, what justice there was in the reiterated insinuations that his answers to the interrogatories of the committee had been collusively prepared. It will also be for Dr. Reese and one of the editors of the Commercial Advertiser,† (who are of the Methodist connection,) to consider the propriety of their denouncing one of their brethren, having the certificate of Rev. Dr. Capers that he had been proved to be a worthy man, and faithful brother, when in his mouth was found no guile.

The result of this examination has been auspicious to the Anti-Slavery cause. Candid men have had their eyes opened by the scenes of violence that took place, the misrepresentations that have been made, the Christian spirit with which such assaults have been met, and especially by the facts elicited. Mr. Brown's testimony, in many important particulars, is corroborated by the letter recently received by the Colonization Society from Rev. J. E. Pinney, their temporary Colonial Agent at Liberia. Such facts will open the eyes of the community. Violent opposition will hasten it. Let "light and love" be our motto. Truth is great and it will prevail.

\*It has been reported, to Mr. Brown's disadvantage, that after agreeing to submit to an examination before the Colonization Society, he declined attending the meeting. The truth is, the violence and outrage which occurred after he had consented to attend that meeting, induced him to fear personal violence might be offered to him, and his friends advised him to leave the city. But a note was sent to the meeting, with a request that it might be read, stating that Mr. Brown would be advised to attend an examination by a committee of three persons from the Colonization Society, and the same number from the American Anti-Slavery Society, provided the members of both committees would sign the examination and publish it. The letter was not read in public, nor has the proposition been accepted!

† *Extracts from this newspaper:*

"In the course of which (the examination) the witness was convicted from his own mouth of gross misrepresentations, concealment of the truth, and palpable prevarication."

"His evasions and falsehoods were such as to disgust the moral sense of every man who sought the light of truth"!!

## QUESTIONS

ADDRESSED TO MR. THOMAS C. BROWN, MAY 9, 1834,

BY A COMMITTEE OF THE AMERICAN ANTI-SLAVERY SOCIETY.

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At the opening of the meeting, Rev. JOHN FROST, of Whitesborough, N. Y. was appointed Chairman, and Professor E. WRIGHT, Jr. Secretary. A member of the Examining Committee commenced the examination, as follows, varying the questions that had been prepared, and adding others, according to circumstances.

Mr. Brown, will you state to this audience your former place of residence, occupation, and situation in respect to property and the means of support?

I was born in Charleston, S. C., where I have resided. I am a carpenter by trade—owned two houses, two stories high, and two lots, which cost me over \$3000.

Are you an American or an African?

I think I am an American. I can trace my ancestors for four generations in South Carolina.

In going to Africa, did you regard yourself as going home to your native land?

By no means.

What induced you to leave America, and go to Africa?

To better my condition.

Did you go of your own accord?

I did.

Did you ever know individuals that went contrary to their wishes?

My partner went contrary to her wishes, I am sorry to say.

In disposing of your property, in order to go, were you obliged to make a sacrifice upon it? and if so, how great?

I sold property that was worth \$3000 for \$1850.

Is it a common thing for colonists, who have property, to make sacrifices on it, in a similar way?

Those who have property are always obliged to sacrifice it.

Before embarking for Liberia, had you any testimonials of character, &c.? and if so, will you present them to this audience?

Mr. Brown delivered his testimonials to the Secretary, who read them to the meeting, as follows:

It is stated, at the request of Thomas Brown, for the information of such as may be interested, that he has been for a number of years a master workman in this place, has been the undertaker of large jobs of work upon his

own responsibility, and has, I believe, in every instance, given satisfaction, and sustained his character as an intelligent workman, an upright and honest man. My own dealings with him have been extensive, and his credit was permitted frequently to obtain for him at the mill \$1000. In all these transactions his conduct has been correct, and from a personal knowledge I would recommend him as an industrious, intelligent and enterprising workman, and as a moral, peaceable and good citizen.

W. J. BENNETT.

*Charleston, S. C., Oct. 24. 1832.*

Having employed Mr. Thomas Brown frequently as a master workman, we with pleasure concur with Mr. Bennett in his recommendation.

THOMAS FLEMMING.

R. F. HENRY.

WM. TIMMONS.

A. G. WALTON.

ROBERT EAGAR.

The bearer, Thomas Cilavan Brown, a colored man, about thirty-two years of age, is on his way to New-York. This is to certify, that I have been acquainted with him, and with his parents and family, for many years, and know him to be a freeman, and do further certify, that he has always borne a good character, being a sober, industrious, honest man, and a carpenter by trade, and all good men are respectfully requested to treat him well, and assist him on his way by giving him employ, &c.

SAMUEL MAVERICK.

*Pendleton, S. C., July 24, 1832.*

Thomas C. Brown, the bearer, has been for several years an acceptable member, and for a shorter time past a class-leader, in the Methodist Episcopal Church in this city. Leaving us to join the colony at Liberia, we affectionately and confidently recommend him to the grace of God, and the fellowship of our brethren, and all who love our Lord Jesus Christ. We have proved him to be a worthy man, and a faithful brother.

(Signed)

W. CAPERS,

Minister in charge of the M. E. Church,  
Charleston, S. C.

*Charleston, S. C., Sept. 30, 1832.*

The committee then inquired if any gentleman present was acquainted with any of these individuals.

The venerable Wm. Turpin, Esq. who is well known in this city, rose, and said he was acquainted with several of them, and could say, "they are very good men."

Mr. L. Tappan said one gentleman who signed the certificate was well known to him, and he presumed to many in the audience, as a gentleman of great respectability. He alluded to Thomas Flemming, Esq.\*

Dr. Reese, being present, was requested to examine the certificate signed by Rev. Dr. Capers, and state whether it was genuine, &c. Dr. R. came forward, examined the certificate, and stated that it was

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\* Since the public examination, one of the committee has met Mr. Flemming, who states that he knew T. C. Brown well; that he was a capable, honest, and worthy man, whom he had employed a good deal; but he did not sign the certificate that has his name affixed to it. He supposes his brother-in-law, A. G. Walton, one of the signers, affixed his name to it in his absence from Charleston at the time. Mr. Brown says Mr. Walton was so kind as to write the certificate, and take it to the other gentlemen to be signed; and that he did not know that Mr. Flemming was absent when his name was affixed to it, but supposed he signed it himself.

in the hand-writing of Dr. Capers, who was on the Charleston station at the date of it, and was a worthy minister of the Methodist Episcopal Church.

The committee resumed the examination :

Did you go to Liberia at your own expense ?

I went partly at my own expense.

What was the price of the passage ?

We were three families, and fourteen persons. We agreed to furnish our provisions, and pay \$300 if they would take some lumber.

How long did you remain in the colony ?

Fourteen months.

Did you purchase any property in the colony, and what was it ?

I purchased a lot with Mr. Johnson, near the water; one behind Daily & Russwurm; another half lot in Green street; and one opposite to J. Lewis's.

Do you still own that property, and why ?

I still own the lots on Green street, because I was unable to find a purchaser. I could get no bid offered for the lots over ten dollars, for what originally cost seventy-five dollars.

Is property generally depreciated ?

Property is very much depreciating. Land can hardly be sold at any price.

What views of the state of things in the colony had you, before going thither, and with what expectations did you go ?

I expected to see a fertile country, and honest, upright and enterprising men, with whom I could unite in getting a living, and bring up my family as I wished. My expectations had been raised by the Colonization Society.

Were your expectations realized ?

They were not.

Is it a common thing for colonists to be thus disappointed ?

It is a common thing for them to be disappointed.

On your arrival, how were you received, and why ?

Was very kindly received by the settlers. Was introduced to the first families. It was well known we had property, and we afterwards found this was the reason of our being so well received at first.

What friends accompanied you to Liberia ?

Many of the persons who accompanied me were formerly residents of Charleston. Twelve of them were from Georgia. My own family consisted of myself, my wife, three children, my mother, brother, and two sisters.

At what season of the year did you arrive ?

In January.

Is that the healthy or unhealthy season?

I am at a loss for an answer. People told me that at the beginning of the rains it is apt to be sickly, but during the rains, and up to the next rains it is healthy. We arrived after the rains.

How soon after your arrival were you and your family taken sick?

I was taken sick in twelve days, and all the rest in six days after.

How many of your family died, and who?

Two of my children, and my brother and sister.

How long were those sick that finally recovered?

I do not know an individual that I left in health.

Does the fever injure the constitution of those that recover?

In my opinion, a man can never be restored to his strength, as he had it in America.

Has your constitution suffered by it?

My constitution has suffered materially. Few could have suffered so much as I did, and recover.

What are the accommodations of the colonists while sick—the quantity and kind of provisions—the size and convenience of the rooms they occupy?

I never drew from the Colony stores, but understood they had two pounds of fish or meat, corned pork or beef, and six pounds of bread stuff per week. The rooms in the receptacles are comfortable, say a room twelve feet square for a family.

In what ship did you sail, and what number of emigrants went with you? What else did the ship carry out?

I sailed in the *Hercules*. I think one hundred and seventy-four persons went out. The ship took crockery, molasses, flour, and stores. There was some lumber on deck.

Were the emigrants taken sick after their arrival?

All those who go will be sick in sixty days.

How many of them—how soon—what number died?

In less than four months forty-nine died out of one hundred and seventy-four who went out.

*Question by one of the audience.* What proportion of the forty-nine, who died in less than four months, were old persons, and of previously feeble constitutions?

None of them. They were persons who had possessed good constitutions.

What proportion of the colonists die in this process of seasoning?

Should think nearly one half die in eighteen months.

Do the grave-yards at Liberia look as though there were frequent deaths?

The grave-yards always look fresh.

Why did you come away from Liberia?

I came away for two reasons. First, I could not enjoy health; and secondly, I could not get a living.

Could you be induced to go there again, with your "own consent?"

I could not be induced to go again with my own consent, unless there was no other place where a man could live.

How much more did they charge to bring you back than to carry you out?

I paid \$200 for myself and wife to return. As stated before, I contracted to pay \$300 for the passages of my family out, and for freight of the lumber, and I have a receipt for it at Philadelphia.

Was there any opposition made to your coming away? What?

Handbills were stuck up a few minutes before I left, stating the law, that no person should leave without giving two days' notice, and obtaining a pass from the governor.

Are there any others there, that would like to come back? What is their character?

Great numbers would like to come back, and had rather suffer slavery than stay in that country and starve. Some who appear to be doing well are anxious to remove from that country. Many accepted the offer to go to Cape Palmas, though it is in a rude state. I was applied to for advice, by a widow who had four children, the wife of my former partner, Ward, who was anxious to go to Cape Palmas. She was straitened, could not get a living, and would go any where.

Why do they not do it?

I do not know the reason.

Do you know one Randolph Cooper in Liberia?

I do.

What is his business?

Was recently a commission merchant—blacksmith—cabinet-maker—keeper of the Colonial Hotel—and was also a merchant-tailor.

Did you ever hear him say any thing about coming back?

He manifested displeasure at my desiring to remove. Ridiculed my going back to slavery. I told him I should feel free go where I would. I asked him if he would not return if he had money enough. He said he should be glad to leave Africa.

What if a ship should be sent out to Liberia and offer to bring back all that wished to come, and to pay the passage of such as could not pay it themselves—do you think any body would come?

\* I would say a large majority would come.

If any did not come, what do you think would be the reason?

\* Those who are attached to the government I suppose would not come.

What if the High Sheriff, or any other officer, should testify on this point, do you think they would make a different statement? Why?

\* Those who are favorable to the Colonization Society might, because they live principally by the society.

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\* The reporter did not record the answers to these questions, and Mr. Brown has furnished answers to them since.



Do the colonists find any difficulty in sending letters to their friends in this country?

\* I don't know of any difficulty. I never had any answers to my letters, that is from my friends. Mr. Gurley answered my letter to him.

What ship did you come back in?

Ship Jupiter. I arrived, April 13, 1834.

Where have you been since you got back?

Stopped in this city four days; then left for Philadelphia.

Have you talked with any of the agents of the Colonization Society since your return?

Have had interviews with some of them.

Has any thing been said to you to make you give a favorable account of the state of things in Liberia? Where? When? What? Who?

As I design to speak the truth I must answer the question. Attempts have been made to gull me into favorable ideas respecting Bassa Cove. A gentleman in Philadelphia asked me if I were opposed to colonizing in Africa. I told him I was opposed to it. He said "all my hopes rest in Bassa Cove, and if thee will hold . . . favorable ideas respecting Bassa Cove, I will help thee get business."

What is the name of this gentleman?

Elliot Cresson.

Were you at Liberia when the ship *La Fayette* arrived?

I was.

Where did she sail from? When?

She sailed from Baltimore, December 9, 1832.

When did she arrive at Liberia?

January 19, 1833.

How many emigrants on board?

Not able to tell.

Was there one J. W. Prout among them?

Yes.

What office did he hold?

Have seen it stated that he was an Agent in the vessel. Had then no acquaintance with him.

[Here some one demanded of the witness if he had not seen the questions the committee were proposing to him. Mr. Brown asserted that he had not. The chairman then stated that any person present might interrogate the witness provided the question should be reduced to writing, and the writer's name be affixed to it. If the question was not deemed by him to be an improper one it would be handed over to the committee to be proposed.]

Was there any difficulty between the emigrants and him? What was it?

He was the Agent and Superintendent of the stores given by the Maryland Board, to see that they were well provided for. After the emigrants arrived, I saw Capt. Hardy passing my door in a great

rage. I was led to inquire the cause. Was told the emigrants had made complaints respecting provisions and stores that were denied them. They complained that hospital stores, reserved for time of sickness, after they had reached the Colony were denied them; that is as they say. I afterwards heard that they had written to the Managers of the Maryland Society, with a statement from Capt. Hardy. The parent institution wrote to inquire the true state of the case; but I have no personal knowledge of this.

Did many of these emigrants die?

Can't say.

Did they complain of their food any? What did they say?

• They stated that they had stinking fish, and rotten meat. When Capt. Hardy asked Gov. Mechlin why he gave such provisions, he answered that it was necessary to use the stale provisions first.

! they ever do any thing about it? What?

There was a committee of investigation, who made a report and gave it to Gov. Mechlin to send to the Colonization Society.

*Questions by one of the audience.*

Have you not been induced by the friends of abolition to make this statement?

I have not. The object of this examination, I say in the presence of Almighty God, is to give a fair statement, and not to deceive the people.

Have you not an interest in giving an unfavorable account of the colony?

It is against my interest to make these statements. If the Colony falls, what property I have there will fall.

*Examination resumed by the Committee.*

Did that [the above difficulty] have any thing to do with Gov. Mechlin's return?

I do not know that the Report had anything to do with his return.

What is the general state of morals in Liberia?

The morals are not as we would wish to have them.

Is there any intemperance among the colonists?

Some degree; not to any considerable extent.

Is it a common practice to drink ardent spirit?

Very common to drink ardent spirit.

Is it thought to be necessary to drink it? Why?

Yes; water is bad, and very scarce too.

What is doing to promote temperance?

Don't know of any thing doing to promote temperance.

Are any of the ministers temperance, or total abstinence, men?

Don't know of any of the ministers who are total abstinence men.

[See p. 20 for Dr. Reese's and others' cross-examination of Mr. Brown.]

Is there any licentiousness in the colony?

Some degree of licentiousness as in other places.

How many white men lived in the colony?

There are now six.

Are they all connected with the government?

Two are connected with the government, Gov. Pinney and Dr. Tolsen.

How many were there a year ago?

One—Gov. Mechlin.

Have there been any *mulatto children* born there?

There have certainly been *mulatto children* born there.

Who are their reputed fathers?

[Before this question was answered several persons on the lower floor exclaimed, "Shame! shame!" Others in the galleries caught the expressions and re-echoed them, with the usual accompaniments of hissing, whistling, &c. It was evident that many persons who were opposed to the Anti-Slavery Society went to the meeting on purpose to make a disturbance. Individuals were heard to use threatening expressions as they went into the Chapel.

In the midst of the uproar HUGH MAXWELL, Esq. rose and addressed the disorderly part of the ordience. He said in order that truth may be told it may be necessary that the questions should involve some degree of indelicacy. But the object we all aim at is truth, and by proper patience we shall get out the truth. Let us wait for the committee to ask their questions and then I will request the gentlemen to permit me to cross-examine the witness. I perceive that some of the gentlemen are known to me, and they are persons I respect, and whose motives I believe to be good.

The chairman of the committee remarked that the committee had no objection whatever to Mr. Maxwell's cross-examining Mr. Brown. So far from it, they desired it; and they would state further, that if Mr. Maxwell would take a seat with the committee, they would pledge themselves not to ask a question that gentleman did not sanction. Mr. Maxwell declined this overture. The audience became somewhat composed, and the committee proceeded in the examination.]

Have there been any *mulatto children* born there?

There has been one *mulatto child* born there.

Who is its reputed father?

I am not prepared to say.

Have any of the colonists married natives, and adopted the native dress and customs? Who?

Two individuals have married native wives. Mr. Curtis and Brazil Gray have adopted native customs.

Do party politics run high in Liberia?

Party politics do run high.

What is the ground of difference ?

Personal partialities are the ground of it.

Is the government of the colony efficient ?

It is so for people in their present state. They are governed pretty much according to the views of the judge.

Who make the laws and choose the officers ?

The laws are proposed by the colonists for approval by the Society.

Has the Governor the power to veto any officer chosen by the colonists ?

He has power to veto any officer chosen by the Colonists.

How do the colonists feel towards the Colonization Society ?

Some of the Colonists have unfavorable feelings toward the Colonization Society, and some have not. Some say the Society is burdening them with dead weights, with ignorant people and poor, who get sick and are a burden to the community.

What did Messrs. Williams and Roberts come here for last year ?

I do not know.

Would the colonists be glad to throw off the control of the society ?

Some wish to throw off the control of the Society.

What hinders their doing it ?

They are feeble. Bound to respect the governor.

What is the Court House built of ? How large is it ?

It is built of wood. It is about twenty by thirty feet.

How many stories high, and its condition ?

It is only one story high—very old—wants repairs.

Are there any saw mills in Liberia ?

There are no saw-mills in Liberia.

What sort of buildings are the factories\* of which the Colonization Society speak ?

There are no factories within the settlement. I was told they were not allowed by law.

How extensively have the natives put themselves under the protection of the colonists ?

I do not know of any natives who have put themselves under the protection of the colonists.

How large are the schooners at Liberia ?

The largest is the government schooner of 50 to 60 tons. Daily and Russwurm's is about 45, Teage's is about 20, Cheeseman's is about the same, and the others are only long boats.

Are the colonists much in debt ?

They are.

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\* Warehouses or stores are meant.

How do the government pay those they employ ?

They pay in goods when they have them in the store. When short of goods they pay in acceptances.

Will the government receive its own acceptances in payment for duties ?

They refused to receive acceptances of me in payment for duties.

Do you know one James Temple there ?

I know him.

Were you acquainted with Francis Devany, Esq., who testified before a committee of Congress that he was worth \$20,000 ?

I was acquainted with Mr. Devany, and knew he was not worth a quarter of that sum when he died.

Have you any proof that he was not, at the time he testified before Congress, worth \$20,000 ?

I was told by a respectable gentleman, one of the best officers of the colony not attached to the government, that he asked Mr. Devany how he could answer so when he knew better. He replied, he believed that the friendship of merchants, and his knowledge of business, were worth \$15,000, and he had property worth \$5,000.

What account had you of Liberia before you went out ?

I had my information from Mr. Devany. His testimony at Washington was the first I had seen. I wrote to him and he answered favorably. He said I could not carry on business so extensively as I did in Charleston, but there was plenty of it, and plenty of bread, and a man need not want.

What is the state of agriculture in the colony ?

All the emigrants in the upper settlements are engaged in agriculture.

What are the feelings of the colonists in respect to slavery ?

I know that some in the colony are disposed to hold slaves. I heard one individual say that the colony would never become any thing, that they could never amass wealth without them.

In answer to other questions put to Mr. Brown by different persons he replied :

That all the emigrants in the upper settlement are engaged in some way in agriculture.

That they must trade, they get nothing without barter, and to trade, must get goods to trade with.

That they raise produce and exchange it for goods.

That Cassada is the principal staple in the colony.

That the farms are small.

That they do not raise enough to supply their own wants, but get great proportion from America.

That the soil is not very rich.

That there are ploughs in the colony, but none in use, as they have no animals to draw them.

That he conversed with some who say the ground will not produce well, but he never tried it.

That they have but few horses in the colony, and few cattle are brought down by the Mandingoes.

That the worms destroy many plants.

That there is no man rich here; some live, and the rest make out to stay in the world.

That some are so deprived of their stay as to be induced to beg.

That on his arrival several vessels had unusually supplied the colony with provisions, but since that time they had frequently been very scarce.

That no gentleman in New-York had ever promised him compensation.

That goods and provisions were very high; that they were fifty per cent above the retail price in this country.

That pork was twenty cents a pound.

That there is very seldom any coffee in the village, and he has given forty cents a pound for it.

[The committee now postponed their interrogatories to allow Mr. Brown to answer written questions proposed by various persons in the assembly.]

*Questions by Rev. R. R. Gurley.*

Was it not professedly a great object with you for going to Liberia to do good to Africa?

I mentioned that my sole object was to get rid of the oppressive laws of South Carolina. I thought that as I was going I could exert a moral influence over those within my reach. Did not go as a missionary. I was a class leader, and it was my intention to do all the good I could.

Did you not understand, when your lumber was left through the overloading of the ship by the emigrants from Charleston, did you not understand that the lumber was to be sent you, and do you not know that the Colonization Society have only been waiting for an opportunity to send?

There is no doubt of it; I did not mean to be understood to say any thing to the contrary. There have been promises to send it, and I suppose that if convenient it would be, but mean time I am the sufferer.

Did you not say to a gentleman here that you were uncertain what you should do about returning to Africa?

I may have said it, but I have property there, and also a mother and sister whom I was not able to bring back with me. It was my intention to come on before them and try to provide a situation for them.

Do you not know that several men of color have visited this country from Liberia at their own expense, and that they have returned again to the colony?

I do know that several colored men have come to America, and returned. Their motives I know not.

During the sickness of your company was not the physicians absent on account of ill health?

During the former part of our sickness the physicians were present. Dr. Tilden left soon, and Dr. Holt remained longer.

*Question by Prof. Wright.* How many acres of land are under cultivation?  
I am not prepared to answer.

*Question by Mr. Gurley.* Has the agent ever put a veto on any officer elected by the people?

I know not of any. The acting agent decided his own way, notwithstanding his counsellors did not agree.

*Question by Thos. N. Ayres.* How many of the colonists have you heard express a desire to throw off the government of the Society?

I cannot say it is the hearty desire of the people. Many have conversed with me, and they say, we are a timid and feeble nation, and we wish to put ourselves under a people who care more for us.

*Question by C. Kellogg.* What is the cause for the great mortality existing?

I don't know, but I suppose it is a vertical sun, a dense atmosphere, and being surrounded by mangrove swamps.

*Question by Henry ———.* Were there any difficulties between you and the governor, or any of the officers of the government of Liberia anterior to the time when you left it?

There was no difficulty between me and the officers of the government; I had some government acceptances, and they would not receive them.

*Question by Z. C. Congdon.* How far is the Grand Bassa settlement from Liberia, and is the former less healthy than the latter?

Don't know exactly the distance from Munrovia. It is generally thought to be more healthy, but some have returned to Munrovia for health.

Is the colony of Liberia less healthy than the rice lands of South Carolina, or the low lands of the Mississippi?

I should not say they were more unhealthy to a stranger than rice lands, for that is certain death to a stranger.

*Question by Mr. Gurley.* Should you think the present agent of the colony a man of integrity, and do you think he would make an honest and fair report?

I believe that unless an agent goes among the lowest class, and finds out their distress, he cannot make a fair report.

*Question by D. Ruggles.* What business does Rev. Mr. Caesar follow?  
He is a surveyor.

*Question by T. Allen.* What inducements were held out to you to come from Philadelphia to answer the questions? Who pays your expenses?

The inducements that brought me from Philadelphia were to tell the truth. I received a letter, stating that it would be satisfactory to have me come here and tell the truth. It was, I think, signed by the

Rev. Mr. Phelps, and was directed to Mr. James Forten. [Mr. Phelps here stated, that he wrote the letter, and it authorized Mr. Forten to tell Mr. Brown his expenses would be paid.]

*Question by N. H. Dering.* Have any colonists grown rich at Liberia; and to what extent; and in what business; and how many are rich?

An individual cannot know the wealth of another. One who has been said to be worth \$70,000 told me he would not have bread for his children when his debts were paid. Several others are much in debt, and they say they have not the means of paying.

*Question by P. A. Bell.* Mr. Brown has stated they paid \$300 for their passages, provided lumber was carried out with them. Said lumber was not taken. Was any of the money returned to said Brown & Co.?

I have not received any money back, but I have confidence in the gentlemen with whom I conversed, and who assured me it should be paid.

*Question by W. A. Welles.* Have you not been induced by the friends of Abolition to give an unfavorable impression as to the settlement in Liberia?

I have not received any inducements from them. If any offer should be made, I should answer as I did the man who wanted to guil me to give an opinion the other side.

*Question by W. A. Welles.* Do you not know many who beg, who might gain a livelihood if they would be industrious? And do you not know some who are too lazy to work?

I know one who is too lazy to earn a living, but when I reflect on the paralyzing influence of the fever, I am prepared to make many allowances.

*Question by ———.* What proportion of the emigrants that went out with you were old or infirm?

Don't know that any were in a declining state of health. They were all healthy.

*Question by Prof. Wright.* Is the Colonization Society in debt to you?

They are, and I believe they will pay me.

*Question by P. D. Myers.* Why was not your lumber taken out, when you had paid for it?

The vessel was incapable of taking it. If the ballast had been taken out, the lumber might have gone.

Did Elliot Cresson hold out any inducements to you to deviate from the truth?

He wished me to give favorable ideas respecting Bassa Cove. I had told him before, I was opposed to colonizing in Africa. He said he did not intend, and probably he did not, to decoy me from the truth.

*Question by J. C. Culler.* Did you know, previous to this examination, what questions would be proposed to you, or of what nature?

I did not know what questions would be proposed. I would not object if all the individuals here were to ask me a question apiece. I would stick to the truth.



**Question by A. B. Baylies.** Are those poor who become sick supported by the colonists, or by the Society?

Many are supported on the bounty of the Society, but the Committee of Health are very negligent.

**Question by D. E. Bartlett.** Did you, or any other man acquainted at all with history, ever hear of an infant colony which was not, to a considerable degree, subject to some or all of the evils which are experienced by the colony of Liberia?

Whether other colonies suffer as much or more was not an inquiry with me; but finding myself becoming sick, and probably soon to become poor or dead, and my family in distress, I was induced to come back.

**Question by Mr. Deron.** Was it a very unhealthy year that you went out?

I could not compare it with years past.

**Question by C. Kellogg.** What was the cause for the great mortality existing there?

It was owing to the great quantity of strangers there that year.

**Question by Carlos Smith.** Whose name was signed to the handbills of which you spoke?

The printer's.

**Question by A. Vail.** Did you ask permission to return? Did you give two days' notice before your return? Were you on good terms with the officers of the colony?

Did not give two days' notice.

**Question by L. A. Sawyer.** Did you know that the natives have not put themselves under the protection of the colony?

I knew that the colonists do not consider the natives under their protection.

**Question by Dr. Reese.** Are not Rev. Messrs. Spalding and Wright total abstinence men? Did not they form a Temperance Society before you left, including all the colored ministers of the Methodist Church?

There was a Temperance Society talked of, but I do not know whether one was formed.

**Question by D. Hall.** Were you at Liberia when Mr. Pinney arrived, and how was he received as their governor?

When Mr. Pinney arrived he was joyfully received.

**Question by George R. Barker.** Have you ever known Indian corn to be raised there? If so, how much to an acre?

Know of one case at Millsburgh, by Daniel George. Took out seed of flint corn. He told me he planted two acres, sold considerable in a green state, and told me he raised five bushels.

**Question by P. Van Zandt.** You stated that your wife went to Liberia contrary to her will, please to state how and what was the nature of the force, if any, and by whom?

Nothing forced her to go but tender regard to me.

*Questions by J. W. Carrington, Jr.* Did Mr. Brown obtain a passport before leaving Liberia?

I did not.

*Question by —* Are you not to receive a compensation from the Abolitionists' Society for stating what you have, and how much are you to receive?

No compensation has ever been offered me. I don't want any pay for telling the truth.

*Question by A. Vail.* Is not the land very productive when cultivated? Does it not yield spontaneously many productions?

I never cultivated any land. At Millsburgh yellowish always. Produces very well. Do not know of any variety of productions.

*Question by Henry Gell.* What did the lumber consist of?—alluding to the lumber Mr. Brown intended to take with him?

Lumber of house frames, three of them, with boards ready dressed.

*Question by Dr. Weston of Mississippi.* Are you acquainted with the African delegates sent by the Mississippi Colonization Society, and what was their character for truth and veracity?

I never knew them.

[The Committee here resumed their examination of Mr. Brown.]

Are many of the colonists engaged in trade?

Very unprofitably.

In what articles do they trade?

Camwood and Ivory.

Is RUM one of the principal articles of trade?

Can buy nothing without rum—Unless they give them something in lieu of it to purchase it.

Do slave ships, or slavers, trade with the colonists?

Ships trade with the colony—

[The examination was here interrupted by persons in different parts of the house, some exclaiming one thing and some another. It seemed to be their determination to put an end to the proceedings. A clergyman, understood to be Rev. Mr. Dunbar, rose in the midst of the uproar and addressed the rioters, saying, "I came here friendly to the Colonization Society, but I disapprove of this disorder, and consider it disgraceful, &c. &c." Finding it difficult to suppress the tumult, on motion, the meeting was adjourned to the following day.]

Saturday, May 10th.

The adjourned meeting was advertised in the various newspapers, and the public were requested to attend the meeting, and *listen to an examination of T. C. Brown, by a committee of the Anti-Slavery Society.* Notwithstanding this, the leading Colonization newspaper in the city called upon the opposers of the meeting to attend, and intimated to them the propriety of taking their own course with regard to the proceedings. The hint was not overlooked, as the sequel will show.

The Rev. J. Frost having requested to be excused from serving as chairman, the Rev. SAMUEL H. COX was appointed chairman of the meeting. By request of the chair, the meeting was opened with an address to the throne of grace by Rev. HENRY G. LUDLOW.

It was then distinctly stated, that the committee had arranged the remaining interrogatories under the heads of TRADE, EDUCATION, and RELIGION; that any persons present were at liberty this day, as on yesterday, to propose any questions in writing, with their names attached, and these questions, if not deemed improper by the chairman, would be handed to the committee, to propose to Mr. Brown while the subject to which they related was under consideration; and that any gentleman who might appear on behalf of the Colonization Society would be at liberty to cross-examine the witness.

Violent opposition was made to this course of proceedings, and a portion of the audience insisted that a cross-examination should first take place. Dr. Reese rose and stated, that many of his friends were afflicted and grieved at some of the replies that were made the day previous, and he desired leave to put a few questions to Mr. Brown. After consulting with the committee, the chairman gave notice that the committee were disposed to wait, to give an opportunity to any gentleman who represented the Colonization Society to put questions to Mr. Brown, and asked how long a time was required. Answers were given by several voices, "thirty minutes." The chairman then said Dr. Reese could occupy half an hour.

Mr. Brown made a short address, saying his object was not to stir up strife or create dissension. He came here only to tell the truth. What he did not know he had declined answering.

Dr. Reese said he proceeded in this matter as an individual, without any concert with the society. He felt a deep interest in the subject, from his connection with the Missionary Board, who were promoting missions through the colony. He had no other object in view, and he hoped the audience would refrain from expressions of disapprobation or approbation. He then commenced his cross-examination.

Did I understand you to say there was no Temperance Society at Liberia?

I did not say there was no Temperance Society, but that there was none to my knowledge.

Did you not say there were no ministers there who did not use ardent spirit?

I made exception of the missionaries. I meant there was no preachers of the colony. I did not mean to impeach the missionaries. I do not know any colored preachers who abstain.

Dr. Reese here remarked, he had official documents to show that twelve preachers of the Missionary Society were members of the Conference Temperance Society.\*

In answer to questions put to Mr. Brown by Dr. Reese, Mr. Wilder, and others, he stated, that he believed there were six schools in the place; when he first arrived there were Sabbath schools; but they declined on the death of Mr. Cox, the missionary. After the other missionaries came, they were revived again.

That he knew of two churches now building, he might say three; one of them has been a long time on hand—they are Presbyterian, Baptist, and Methodist.

That the recaptured Africans were better off than many colonists who have gone from this country.

That it is not his opinion, nor the opinion of the colonists, that the upper country is healthy.

That Millsburgh is less sickly than Caldwell, but both are sickly enough.

That savage men reside at the Cape.

That he knew a man who went to Millsburgh, and was soon numbered with the dead.

That the natives who come down to the coast are not affected as the settlers are.

That he was in partnership with Johnson & Ward, but not with Mr. Doughty.

That he has no concern in that country at present.

That he has a sincere desire the colony should prosper. If it did not, many persons would be reduced to poverty and distress; and he would be destitute of humane feelings if he did not feel for them.

That his wife went out from regard to him.

That he had no other reasons than those before given for leaving.

That he brought no certificate from the church with him, because there was no episcopacy; Rev. Mr. Cox soon died; the missionaries arrived, and they were soon sick. He intended to behave upright, and evince to the world that he had preserved his character. He did not think of obtaining a certificate at the moment he was coming away.

That he did not know of any case where natives desire schools except what Mr. Wilson told him of Cape Mount. Never heard that King Boatswain desired them.

That his wife is not daughter of King Boatswain.

That he really believes if the missionaries can be taught the diversified languages there they can do good. The natives, fifteen to twenty miles apart, do not understand each other.

That he has always expressed a desire that missionaries and other teachers should go.

That he did not officiate as a class leader. Went as a member of the church only. They had no episcopacy. Were never put in clas-

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\* This Conference Temperance Society was formed at a meeting of the preachers, by themselves, under the direction of the missionaries, shortly before the Jupiter sailed from Liberia, and it is not strange, therefore, that Mr. Brown should have been unacquainted with it.

ses, owing to their being constantly sick. Never was four days out of bed with fever and ague.

That he has been as far as Millsburgh, said to be twenty or twenty-five miles distant, and also some distance on the coast.

That he removed from his own country on account of oppressive laws. They never affected him, but he saw how they affected others, and he had a growing family and wished to place them where he could bring them up according to his wishes.

That he had \$2,400 before he left.

That the colony is not in a flourishing condition.

That a man going there cannot make a comfortable living.

*Questions by William H. Wilder.*

Is not the situation of the blacks at the colony of Liberia much better than the blacks in this city or Philadelphia?

They are not as well off, nor are they surrounded with so many comforts of life. Many came to me to beg and others wish they were back.

Does not the Colonization Society furnish funds?

As far as I know the colonists have rations as promised. I never drew them. They give them out as far as they think them necessary.

Do you not consider the Colonization Society useful?

I decline answering the question. I came here to tell what I have seen in Liberia.

*Questions by one of the audience.*

Do you think your statements will injure the Colonization Society?

I have no premeditated design to injure it; I wish to tell the truth?

Did you ever visit what is called the Five Points?

[The audience prevented an answer being given to this question.]

Do you think immediate emancipation would promote good morals?

I decline answering such a question.

[Here there arose a great excitement. In reply to a friend who desired him to keep cool, Mr. Brown said:]

I am not in the least agitated, but shall never move from the truth.

*Questions by Dr. Reese.*

How many churches are there?

Three at Monrovia which are open for service. At Caldwell, Millsburgh, and New Georgia, one each.

How many conversions have taken place from the natives?

I know of one supposed conversion among the natives. He belongs to the Baptist church. Is said to be converted but those acquainted do not think so. Many recaptured Africans belong to the church.

Mr. Brown here remarked, I am glad the gentleman (Dr. Reese) interrogated me respecting the missionaries. Would not impeach

their characters for all the world. They are as dear to me as to that gentleman.

Thomas Bell, of New-York, the commercial agent of the Colonization Society, wished to read extracts from some letters in his possession for the purpose of impeaching the character of the witness. They were addressed to him in the course of business. Leave was given. The friends of Mr. Brown demanded that the whole of the letters should be read. It was objected to this that part of the contents was of a private nature. The chairman decided that Mr. Bell might read such extracts as were pertinent to the case.

The extract first read was of a letter from Thomas S. Grimke, Esq. to Thomas Bell, dated Charleston, S. C. 1st June, 1833. The part read certified the respectable character of Mr. Doughty,\* of Charleston, the father of Mrs. Ward, now a widow in Liberia. It states respecting her husband, "Ward, as I gathered, was among our most respectable colored people, but not of much property."

The extract next read was of a letter from Wm. C. Doughty to the same Thomas Bell, dated Charleston, 3d Jan. 1834. It states that Mr. Ward died at Liberia of the prevailing fever, 8th August, 1833, leaving his widow, her children, and her sister, in great distress; that a young man named Simpson, who had lived with Mr. Ward, had written that the copartnership between Ward, Johnson & Brown, was dissolved by the former in consequence of the two latter cheating him in the most scandalous manner. Simpson [but for his character no testimonial was given] remarked, he has no doubt but this helped to hurry him out of the world.

Mr. Brown, after the extracts were read, said he wished simply to state that whoever asserted he defrauded Mr. Ward misrepresented him. I hold now in my possession notes of Ward, taken in Charleston.† We loaned Ward money to go to Liberia. He acknowledged this in the presence of Mr. Grimke. He had no concern in the lumber, but we told him he might frame his house out of the timber and pay when he could; but if he died and his widow should be unable to pay for it I would never ask her. Mr. Brown stated he never knew such a man as Simpson under the protection of Mr. Ward.†

\* It is said this Mr. Doughty is a white man and was never married. The mother of his children is, or was, his slave, whom with her husband, he purchased. The children whom he had by her are called Marshall.

† The original notes, of which the following are copies, are now in the possession of Mr. Brown.

Charleston, 29th October, 1832. Twelve months after date, I promise to pay Mr. Thomas C. Brown, or order, forty-two dollars, for value received.

(Signed)

PETER WARD.

Savannah River, December 7th, 1832. Twelve months after date, I promise to pay Thomas C. Brown, or order, twenty-six dollars and fifty-five cents, for value received.

(Signed)

PETER WARD.

‡ The Secretary of the meeting took possession of the letters, extracts of which had been read by Mr. Bell, and their entire contents showed plainly enough the reason why it was not deemed prudent to read the whole of them in the hearing of the meeting. They would have shown too clearly that the testimony of Mr. Brown was corroborated by the witness on the other side, both as to the motive of Mr. Brown's emigration to Liberia, and the miserable condition of the colony.

The suppressed part of Mr. Doughty's letter is as follows :

*Question by Mr. Cleveland.* Did not Mr. Doughty furnish Mr. Ward with a considerable amount in goods, and did he not sell them at a large profit?

We contributed to the stock \$1200, and Ward \$200; and we took his notes for the rest, which was unfair to ourselves. Do not know that he had a considerable amount from Mr. Doughty. When we dissolved we had not over \$15 in cash. The rest was in goods. Ward purchased a house of me, and a lot of some one else, which he sold afterwards to Doughty for \$600 to \$650. I loaned him money to assist in the outfit to Liberia—that he said in presence of Mr. Grimke himself. I wish any gentleman would write to Mr. Grimke, and satisfy himself.

The committee now, about one hour after the commencement of the meeting, resumed their examination of Mr. Brown. And first respecting the

#### TRADE OF THE COLONY.

Are there large numbers of the colonists engaged in trade?

There are.

What articles do they trade in?

The native produce is camwood, ivory, &c. The goods bartered for them, are cloths, iron pots, powder, guns, rum, beads, and balls. These are sold to the natives in exchange.

Is Rum one of the principal articles?

You cannot purchase of a native unless you give him what he wants, or something to get it with. And rum is what they most want.

Do slave ships, or slavers, trade with the colonists?

I do not know of absolute trade with slave ships. I have seen men said to be slavers, but I did not know.

Do natives come from a distance to trade?

Natives come from a hundred miles, and probably upwards.

What is a spear-pointed knife? and what is it used for?

I have never seen it in use, but it is used as a dirk to defend with.

"My unfortunate daughter (Mrs. Ward) requests my advice how to act. She says, as a lone woman she cannot get along in Liberia, for no money is to be made there but by trading, and that is entirely out of her province, and under these circumstances she expresses a strong wish to be reconveyed home, but says she will not come to Charleston again. She is right as to the last, FOR THE SAME TYRANNY AND OPPRESSION AWAITS HER HERE THAT DROVE THEM ALL TO AFRICA BEFORE. I think it highly probable, therefore, she will return to America as soon as she hears from me, and may settle in New-York. I have to beg you therefore, my dear sir, to write me whether with the help of \$—— a year from me she and her sister can support themselves there with their needles, both being good hands with them. Mrs. Ward has *four children to maintain*. She is a very exemplary woman, sincerely pious, and her industry knows no bounds. Her sister is a fine young woman just growing up and can help her much. Pray write me particularly. I shall put into your care to ship to Liberia for them the first chance, a few bushels of our country peas and 12 pieces of bacon, with letters, and I pray your kind attention to me in this respect. Should these unfortunates come to New-York, will you be a friend to them? I am sure you will.

I am, dear sir, &c.

WM. C. DOUGHTY.

Are muskets, powder, &c. sold at high prices?

I have bought a United States musket for three dollars; and an English one for four dollars and fifty cents; hunting guns for four dollars.

Do the colonists cheat the natives? and how?

I will state how the trade is conducted, and leave it to you to judge if they can live without cheating. The time was when the produce was all brought to town. Camwood then sold for two bars a quintal. The colonists were anxious to get more and established factories. The majority of the produce now goes to the factories. A bar is generally thought worth twenty-five cents, and the price of camwood is now increased to twelve bars at the factories. The traders pay for fetching it down, and then get three dollars. If they did not gain in weight, how could they live?

Who are some of the principal merchants?

Mr. Waring, Daily & Russwurm, Teage, Chessman, and McGill.

Do you know Colston M. Waring? Is he a preacher?

I know Mr. Waring; he is a preacher.

Is he a dealer in Rum—and to what extent?

He is a commission merchant and sells all the cargoes he can get assigned to him, I suppose.

Who sells the most Rum in Africa?

I am not prepared to say who sells the most.

Have you ever seen natives drunk in Liberia?

I have.

Where did they get the liquor?

They do not distil liquor themselves—I suppose they must have got it in the colony.

What are those persons about who are not engaged in farming or trading?

There are a few mechanics, particularly masons.

What wages do day laborers get?

Day laborers get 50 cents a day.

Are there many farmers who employ laborers?

I know of no farmers who employ laborers or any body else, but their own families.

Are manufactures carried on to any extent?

Manufactures! There are no factories but them that purchase camwood.

*Question by D. Van Doren.* Is the Rum needed for trade obtained by means of the society? If so, whence is it obtained?

I do not know as it is obtained from the society, but suppose it is exported by merchants who wish to make money.



*Questions by R. B. Hall.*

Did you ever see any coffee trees growing in Liberia? And if so, did any of them belong to the Rev. C. M. Waring?

I have seen some belonging to Colston M. Waring. They were not bearing. He told me he thought there were 8,000. I should not think there were half so many; but I did not count. I have also seen about a dozen owned by D. Hilliard. They were bearing. I should say, I believe the country would produce coffee.

What is the price of butter?

I have frequently paid 40 cents for butter.

Are the relations between the colonists and the natives, at the present time, of a friendly nature?

There are friendly relations to some extent. I must answer as it exists. I should not say the truth, to say there are no friendly feelings; and if I should say it is absolutely friendly, that would not be the truth; so I must trim between the two.

*Question by S. Brown, M. D.* You stated yesterday that you supposed a vertical sun and a dense atmosphere to be among the causes of the unhealthiness of the climate of Liberia. Are there any *marshes, swamps, or stagnant waters* at, or in the vicinity of, the village; and might these be drained, and without any great expense?

There are marshes and swamps that I suppose might be drained. There are mangrove swamps and islands that are nearly covered at high water, and these could not be drained.

*Question by one of the audience.* Do you know of any of the colonists who are dissatisfied?

I know many are dissatisfied, and have reason to be.

*Question by D. Dodd.* How many confirmed drunkards are there in Liberia?

I should not like to state; I do not know exactly what any one would mean by "confirmed." I know three individuals whom I will call *practical* drunkards.

*Question by one of the audience.* Was that year more unhealthy than other years?

I am not prepared to say. The opinions were diversified. Some say they never knew it so unhealthy: others said they always died so when they first come.

*Question by J. Coffin.* Do you know of any person who has commenced learning the native language?

I have heard of one young man who has commenced learning the native language.

*Question by D. E. Bartlett.* Do you consider the chief object of the catechism to be to exhibit a fair and honest account of the colony of Liberia, or to prejudice the minds of this audience against the Colonization Society?

I came here to tell the truth. I believe there are members of the Colonization Society present, and believe some of them have reports which substantiate what I have said. [Here the witness appeared

much exhausted, and said he did not feel willing to be examined further; but on being encouraged to proceed a little longer, he said—If the Colonization Society are really anxious to know the truth, notwithstanding I am tired, I will wait on them with pleasure.

*Question by A. B. Baylis.* For what purpose was that certificate which Mr. Tappan read, from the Methodist chaplain, given to Mr. Brown? If to recommend him to the church in the colony, why was it not left as a testimony?

Of whom could it testify when I am here? They never exacted it of me to be left. I showed it to Mr. Williams, who was preacher in charge, and afterwards to missionary Cox.

*Question by J. Coffin.* How much money have you lost by removing to Liberia?

I cannot tell how much I have lost. I expect some that is out in the Colony, that I will get it. I had when I arrived here some drafts, some of which were paid the next day after I saw Mr. Gurley. That put me in possession of \$800.

*Question by Charles Gould, 25 Wall-street.* Did you, when a merchant in Munrovia, deal in ardent spirits?

I did deal in rum. I was carried along with the influence then in the Colony. No man can get provisions of the natives, except he have the article required.

*Question by J. Lee.* Had you succeeded well in business in Liberia, and made out as well as you expected, would you have returned to this country?

I should have returned if I found my health to be impaired, as I went to improve my condition.

*Question by G. Smith.* Did you trade in the same manner the colonists usually do?

I kept what is there termed a wholesale store. I traded only with dealers and factory men, except with a few natives who came to the town.

*Question by Mr. Cazee.* Is rum carried into the settlement of Liberia by vessels sent out by the Colonization Society?

I don't know of any case; not to my knowledge.

*Question by F. T. Peel.* Could it have been ascertained by the colonists, if they chose so to do, whether or not those persons who were supposed to be slavers were really so?

It could.

*Question by Geo. C. Schoeffer.* Did Brown ever buy or sell any rum? What he means by a dense atmosphere, and how it is caused by a vertical sun, as he says?

What I mean by a dense atmosphere is the rain falling upon the earth, and the sun coming out directly creates fogs, which gives rise to fever.

*Question by ———.* Could the Colonization Society prevent the trade in rum if they should try?

I am not prepared to answer that question directly.

The committee now proceeded to examine Mr. Brown respecting the  
RELIGION OF THE COLONY.

How many ministers of the gospel are there in Liberia?

I cannot correctly say; I suppose nearly about a dozen, including missionaries; three Presbyterian missionaries, and two Methodist missionaries, and about seven colored preachers belonging to the colony.

How many of them devote their whole time to the work of the ministry?

All the white missionaries, when they are in health: none of the colonists.

Are any of them engaged in trade? Which of them sells the most goods?

All the commission merchants are preachers, except one house, Daily & Russwurm. Daily & Russwurm, and Mr. Waring, have the most extensive warehouses.

Do these preachers sell ardent spirit, powder, muskets, &c.? And to what extent?

They are commission merchants, and sell whole cargoes as they are brought.

Is there any preacher who does *not* sell rum?

I am not sure.

Are muskets, powder, spear-pointed knives, and rum, sold to the natives who live back from the coast?

The natives who live far back do not generally require knives; some take guns, as I am told; the Mandingoes take mostly powder and tobacco.

Do you believe that the natives, who buy these articles, know that the sellers are preachers and professing Christians?

They know they are Christians; whether they know they are preachers, it is more than I can say.

Do the colonists often converse together about civilizing and christianizing the natives?

They do not converse together about it. I have heard it mentioned in public worship.

Do the colonists make the morals and religious improvement of the natives a subject of prayer?

It is utterly out of my power to tell if they pray much on the subject. It is sometimes mentioned in public worship.

Do the colonists pray much about the conversion of Africa to God? And do those who are professing Christians act as if they considered themselves missionaries among the heathen?

I cannot say they do.

Do the ministers engage much in the party politics of the Colony? Are there any disputes between the native kings, or others, and the colonists? And do these disputes leave on the minds of the natives a favorable impression respecting the religion of the colonists.

The ministers are the principal politicians in the Colony. There

has been a disturbance at Little Bassa, but I am not able to state the particulars. I believe it is repressed. On the question of a favorable influence, I am not prepared to answer.

Do the people generally attend church?

The people generally attend church.

Are the colonists much engaged in Sabbath schools?

They are not much engaged in Sabbath schools. There was a Sabbath school, but it got broke up, and on the arrival of the missionaries was revived. I have visited it, and believe it was attended by at least thirty children.

What is doing for the religious instruction of the natives *in and near* the Colony?

The recaptives have churches; of the others I know nothing, without perhaps the colonists may pray for them. I know they do not try to fetch them into the Christian faith.

Are any of the preachers qualifying themselves to teach, and preach to the natives, by learning their language?

Among the colonists I don't know of any, and I don't believe there are any.

Is it the usual practice of those preachers of the gospel who sell powder, rum, muskets, &c. to the natives to converse with them, in their shops, or elsewhere, about their souls, the education of their children, or religion generally?

There are none but the Kroomen on the coast can understand our language. With the rest trade is carried on by signs: they point to the article, &c.

It is stated in the African Repository for April, 1834, (p. 57,) that a quire of paper is at the present moment of more value than a bible; that bibles and tracts have been sent here, (Liberia,) and either used as waste paper or made food for worms.—1. Do you personally know this fact? 2. And can you give any reason for it?

I have visited the library, and have seen many bibles and tracts lying there. It is owing principally to the ignorance of the settlers. Very few of them can read a word. It is known that a majority cannot.

Would a stranger visiting Liberia, and who had no other information than the general appearance, condition, and employment of the colonists, be apt to think it was a missionary establishment.

If he were there on the Sabbath, he might think it so. When visiting the houses of the merchants, which is the general walk of foreigners, he would be very likely to form a favorable opinion of the Colony.

Are any of the natives employed in the families of the preachers or other colonists, as servants?

I don't know of any natives employed by the missionaries.

Do the natives call the colonists white men, as a term of distinction?

They do.

Do the colonists feel as much above the natives as the whites do here above the colored people? Or do they associate together on terms of equality?

Kings, coming to that place, and chief men, are taken into their houses. The lower order are not. They are employed as servants for the purpose of toting burdens, as there are no animals there, or very few.

Is any more pains taken to educate and improve the natives than is made here by the white population generally to elevate the colored?

There is not.

Have many natives become professors of religion?

I have known of one conversion. Another little girl has been brought up by Hillary Teage, and I suppose she will adopt the Christian custom. I have been told by Mr. Waring and others that some portion of the Mandingoes have adopted the Christian mode.

Is their much intimacy and friendship between the families of the colonists?

The circles of acquaintances are limited.

Now tell us the actual influence of the colony at Liberia upon the native Africans?

It has little or no effect. I know Mandingoes who are sober and temperate, professing the Mohammedan religion. Among those who have adopted the Christian mode intoxication is frequent. I was told by C. M. Waring that this is the first thing they adopt, in adopting the Christian mode.

[At this time Mr. Brown complained of being very much exhausted, and said I have still fevers and agues from the climate, and feel so much exhausted that I cannot promise to answer more than twenty questions.]

*Question by one of the audience.* Did you ever pray for the conversion of the nations of Africa, while at the same time you were dealing out ardent spirit for them, and making daily use of it yourself?

It was deemed necessary there to use ardent spirit to preserve our health. Whether it be so or not I know not. I do not believe any candid person, who will go there, will doubt it. As to praying for their conversion I have not only done it there but here, and at my own house.

*Question, &c.* Is C. M. Waring a lay preacher?

I believe he is, but I should like to know what is meant by a lay preacher. He has a regular charge and administers the ordinances.

*Question, &c.* How do you know the traders cheat the natives?

I have heard the traders say they got more than a quintal.\*

*Question, &c.* Will you attend a meeting of the Colonization Society on Tuesday evening next to answer questions?

If nothing to prevent I will attend the meeting.

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\* This refers to his answer with regard to the method of doing business, page 25.

*Question by A. B. Lambert.* Was the \$300 paid for passage out returned? If not, was any offset made, or what was done with the money?

They still owe me, but I expect it will be paid.

*Question by Mr. Hall.* Do you know, or did you ever hear, what is the cause of the war in Liberia, which took place while Mr. Ashman was agent?

I do not know.

*Question by Wm. A. Welles, 72 Canal street.* Did you not ever trade, either directly or indirectly in rum, while you a member of the church?

I did.

*Question by A. Vail.* Have you a desire that the colony should prosper?

I have an interest in the prosperity of the colony as I have property there and friends.

*Question by W. Hall, Jr.* Did any circumstance or circumstances occur in regard to yourself during your residence at the colony, tending to excite unpleasant personal feelings in your mind, and to sour your mind against its interests as a colony?

There was not any.

*Question by Thomas Bell.* Do you know if the Colonization Society have sent any rum to the colony?

I do not know.

*Question by Rev. J. Wilson.* Query? In Brown's conversation with Mr. Cresson, did that gentleman hold out any promises to induce him to give false statements of the colony?

As I said, he wished me to speak well of Bassa Cove, and said he would help me about getting business, but in a conversation afterward he said he did not intend to influence my mind.

*Question by W. B. Shepard.* How many days did it take you to go to Cape Mount?

I sailed on Saturday morning and arrived on Sunday night in a sloop.

[The questions prepared by the committee were varied, and others added, during the examination, according to circumstances.]

The committee having proceeded thus far, amidst repeated interruptions, would have asked the witness the remaining questions sent up to the chair by different persons in the meeting, but the noise and disturbance increased to such a degree that it was impracticable. A person rose, addressed the chairman, and commenced reading a set of resolutions in favor of the Colonization Society. But as the business for which the meeting had been called was finished, it was moved and seconded that the meeting be dissolved. The question was put and carried; and the abolitionists retired, or remained as spectators.

Rev. R. R. Gurley was then appointed chairman, by the disturbers of the previous meeting, and addressed the multitude in an animated speech, styling them his "Christian brethren." As if to inflame the minds of his audience to a still higher degree of madness and folly, he represented the principles of the Anti-Slavery Societies

as tending to "dissolve the Union," "turn the slaves loose to cut the throats of their masters," &c. &c.; and finally, he declared with great emphasis, his determination, as the question of slavery and emancipation now stands, between the abolitionists of the north, and the slave holders of the south, to *go with the south*.

A colored man, named DAVIS, who was formerly in Liberia, was brought forward to state his views of Liberia. He was understood to give views of the colony, in some respects different from the statements of Mr. Brown. It is to be recollected that *Davis left Liberia upwards of six years ago*. It is declared by many respectable colored people that immediately on his return from that place, and before he became a dependent upon the Colonization Society, he gave an unfavorable account of the colony; and that since his testimony was given above, he has said he would never again speak in favor of Liberia.

The appearance of Davis, as an impugner of Brown's testimony, excited some expressions of displeasure among the colored part of the audience; and things might, for aught we know, have been said and done by these goaded and insulted people, to give some color to the charge that the friends of abolition behaved unseemly at the meeting. It is a fact, however, to which many hundreds of disinterested persons in the city, and from the country, were witnesses, that the abolitionists, as a body, during both days' examination of the witness, conducted with decorum and moderation. Their doings have been wilfully and grossly misrepresented, not merely by unprincipled political papers, but even by newspapers styled religious. The publication of the testimony, precisely as it was given, will disabuse the public mind of part of the prejudice that may have been excited against the abolitionists by the extraordinary perversion of truth to which we have alluded. **WE ASK THAT THE TESTIMONY MAY BE READ**; the facts pondered; and we doubt not a candid public will pronounce a righteous decision.

## APPENDIX.

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After Mr. Brown's return to Philadelphia, Joshua Coffin, of that city, one of the committee of examination, and who has possession of the original questions, obtained from him answers to those questions that were sent up to the chairman of the meeting, and not proposed to the witness for want of opportunity. It is deemed proper to annex to the public examination these questions, with the answers. They will well reward an attentive perusal. Those who know Mr. Coffin, will need no assurance of the fidelity and accuracy of his report of the replies of Mr. Brown. And with respect to the witness himself, there is internal evidence of his intelligence, honesty, self-possession, fairness.

**Question by P. D. Myers.** Was you in the habit of drinking spirituous liquors, while in Liberia?

I did not practice total abstinence, nor do I know of any colonist or settler who does. Ardent spirits are much used as a medicine, because it is thought necessary to the preservation of health. My own drink was principally ale and porter. By the term colonists or settlers, I do not mean the missionaries.

**Question by H. Doughty.** Is ardent spirit drank by those who preach the gospel there?

Some of them do.

**Question by W. Hall, jr.** Is not Mr. Waring the preacher, who sells rum, a lay preacher?

He is not, as he administers the ordinances.

**Question by Tho. G. Fletcher.** Have you reason to suppose that the Colonization Society approves the trade in rum?

It is a matter I never inquired into. I have been informed by some of the old settlers, that no territory has as yet been purchased without rum.

**Question by R. R. Gurley.** Have you not understood that the Colonization Society are doing all in their power, by their advice and influence, to promote temperance.

I heard of no such thing while I was in Liberia.

**Question by R. R. Gurley.** Did you not know that the Liberia temperance society was formed before you left the colony?

I did not. I knew there was one talked of.

Do you know that land has been bought at Cape Palmas by the Maryland Society without rum?

I was informed by a gentleman who was present at the sale, that the land at Cape Palmas was bought without rum; and that the fifty



dollars given to them instead of it, was used by the natives in the purchase of rum.

Is not temperance the rule, and intemperance the exception ?

It is, if by temperance is meant moderate drinking ; but if it means total abstinence, it is not. The colonists, as a body, are temperate people, and would be so considered here.

Question by J. H. Howard. Do not many captains and supercargoes arriving at Monrovia, dispose of their own cargoes ?

They do not, as it is contrary to law for any white man to be engaged in trade, in his own name.

Question by W. Dowell. Are the missionaries engaged in the sale of rum ?

No white man, is, to my knowledge, engaged in any kind of trade, as I said before.

Question by G. Cleaveland. You say that not more is doing to elevate the character of the natives, than is doing in this country for the colored people. Do you mean at the north, or in Charleston, S. C. ?

I alluded to Charleston. What is doing at the north I do not know. What the missionaries may do hereafter in Liberia, I pretend not to say. They have not, as yet, been able to do any thing, on account of sickness, and the shortness of the time they have been there.

How many grog shops are there in Liberia ?

There are none, as it is contrary to law to sell any quantity less than a gallon at a time.

Question by R. R. Gurley. Are not Teage, Johnson, Waring, Cmesar, Bailly, and several other colored men preachers ?

They are.

Question by A. Hadden. Is there a union in Liberia, between the church and state ?

There is an intimate union.

Question by Ch. Gould. Is it not usual for persons to leave their certificates of membership with the church in Africa, when they unite with the church there, on certificate ?

I arrived on the 17th of Dec. and on the 20th presented my certificate in company with several others, none of whom were retained.

Question by D. E. Bartlett. Did you enter as probationer ?

Certainly not.

Question by C. L. M. Evangeles. How many times did you attend church during your stay in Liberia ?

Every Sabbath that I was able to go.

Question by Williamson. What number do you think attend church ?

The churches are well attended.

Question by D. E. Bartlett. Is it not true that the Sabbath is strictly observed there ?

The Sabbath is well observed.

**Question by M. A. Baldwin.** How many conversions of the colonists were there during your residence in the colony?

There were some conversions but how many I cannot say.

**Question by Cleaveland.** When you say you found clergymen acting as commission merchants in Liberia, have you not found the same to be the case in America?

I have known one or two instances.

**Question by R. R. Gurley.** Do not the colonists have days, in which they celebrate the founding of the colony?

They have one day in December. On the last anniversary, their orator, the Rev. Mr. Lewis, said in his address, that the tree of virtue in the colony had received a blow at the root, and it had been tottering and falling ever since. The blow, he said, was struck in 1828. He dwelt much on this point.

**Question by R. R. Gurley.** Have you or have you not, understood from those who have been in the interior, that the country is a fine and fertile country?

I have every reason to believe, from what I have heard, that the country there is fertile.

**Question by R. R. Gurley.** Is there not a saw mill now erecting in the colony?

It was not commenced when I came away. John J. Russell was engaged to build the mill, but declined, and was about to remove to Sierra Leone when I came away.

**Question by E. A. Stillman.** Is timber produced in considerable quantities in the vicinity of the colony?

It is not. In the lower settlements the sawyers say it is nearly exhausted, and is now carried from 3 to 6 miles on the heads of men, women and children.

**Question by W. R. Gordon.** Do not the colonists look down with a degree of contempt upon the natives?

They do.

**Question by Wilson.** Did you treat them as servants?

I hired one native as a house servant, and occasionally others in the store.

**Question by R. R. Gurley.** Are not some native children learning the English language, and do you not think it easy for teachers to instruct the children in the English language?

Those engaged as servants are of course learning English, but I know of no others. Colored children are, however, very tractable.

**Question by D. E. Bartlett.** Do not the colored people in Liberia make their own laws?

They do not. They can propose laws subject to the approval of the society.

**Question by H. G. Ludlow.** How many of the colonists are able to read?

I suppose about one third.

Question by J. Coffin. How many do you suppose can write ?

Perhaps one sixth.

Question by D. D. Marein. Do the natives use the powder and muskets for hunting wild beasts, or in war among the tribes ?

They use them for both purposes.

Question by J. Coffin. What is the principal cause of these wars ?

I do not know the general cause of their wars, but many of them are occasioned by the slave trade.

Question by D. D. Marein. Who favor the slave trade most, the colonists or natives ?

There is no slave trade carried on within 60 miles of Monrovia, namely, at Galenas and Cape Mount. There it is carried on by the natives ; some settlers reside among them.

Question by J. Coffin. How many of the re-captured Africans are living in Liberia ? Do they reside by themselves ? Are they as industrious as the colonists from this country ? Can many of them read ?

They reside at New Georgia, and are the most industrious people in the colony. Their number I do not know. I know of more than 20 re-captured Africans, who have married American women, and there are probably many more. Among themselves, they do not speak English, and do not read it. Their children are learning to read in Mr. James Eden's school, at that place.

Question by S. Smith. Do you know of any instance where spear-pointed knives were imported into the colony by vessels sent out by the Colonization Society ?

I do not. These knives are principally an English article.

Question by Charles Starr. Have you ever purchased any of the spear-pointed knives you speak of ? If so, what did you do with them ?

I purchased thirty dozen, which I sold to Major Barbour, and Captain Weaver, who is agent at Grand Bassa.

Question by Charles Starr. What did you do with the guns you purchased ?

They lay on my hands till there was a scarcity in the colony ; I then sold them to merchants and settlers in the colony. I never sold any to the natives.

Question by C. Franklin. How were you in Liberia, and how long there before you was taken sick ?

I was there about ten days before I was taken sick. The other question has been answered.

How many days did you spend in examining the place ?

I was in Monrovia nearly fourteen months, and visited at different times, Caldwell, Millsburgh and New Georgia.

With how many colonists are you acquainted ?

With nearly all at Monrovia, and many at the other settlements.

Question by A. Vail. For how long a time together, have you been well ?

I was not entirely well during my residence in the colony. I was never free from the fever and ague for four days together.

Question by J. W. Carrington. Was the occasion on which Mr. Brown went to Cape Mount, one of the times on which he was not out of his bed for four days together, as he (Mr. Brown) says that he was never out of his bed for more than four days at a time?

I was two days in going to Cape Mount, and about four hours in returning.

Question by G. W. Bethune. Of what character are those colonists who wish to return; are they among the most industrious and temperate, or the reverse?

Those of both classes wish to return. For evidence of this see Mr. Doughty's letter.

Question by D. T. F. McLaughlin. To what degree are the natives friendly to the colony?

It is difficult to give a correct answer to this question. A principal part of the natives in the colony are either servants or laborers, who remain a part of the year only.

Question R. R. Gurley. Is there not a Baptist missionary society in Liberia?

There is.

Question by H. Gell. How much money had you when you left Charleston, independent of the money which you obtained for your two houses?

Over six hundred dollars.

Question by J. Sanders. What is the nett amount of your gains by going to Liberia, exclusive of your passage back?

Instead of gaining money, I shall lose \$1600, unless the colony should revive and flourish. In that case my loss will be less.

Question by R. R. Gurley. When you say you paid forty cents per pound for butter, do you mean that you paid that in coin?

I mean in coin. I have in fact paid fifty cents per pound in silver.

How do you know that the language of the natives is greatly diversified; do you understand any or all of them?

I do not understand the native languages, but I have seen repeated instances where one native could not understand another.

Question by H. Gell. Were you not from some circumstances unfriendly to the Colonization Society before you left Liberia?

I was, in consequence of the disappointment arising from the non-performance of their engagement to send out the lumber, and from the refusal of the Governor to take his own acceptances in payment of duties.

Question by Henry Gell. Has not the fact that the greater majority of the people with whom you associate particularly had some influence on your mind, and caused you to give statements unfavorable to the Colonization Society?

Not in the least. My mind has not been at all changed in that respect since I left Liberia. If my statements are unfavorable to the Colonization Society, I can only say that they are true.

**Question by Henry Gell.** Has not the fact that you were written to by a friend of the Anti-slavery Society, to come to New York from Philadelphia, had some influence on your mind in these statements ?

**No.** I was induced to go to New York as much by the belief that colonizationists wished to ascertain the true state of the colony, as any thing else.

**Question by G. C. Schaeffer.** Are there any mulatto men in Liberia ? and are not whites, such as captains of vessels and sailors, frequent visitors in the colony ?

There are several mulattoes in Liberia. Many captains visit the colony for the purpose of disposing of their cargoes to the commission merchants, but sleep on board their vessels. Sailors very seldom come on shore, as the Kroomen unload the ships.

**Question by D. T. Van Doren.** Do you not know that the year you went out was much more unhealthy in comparison to the number of inhabitants, than other years ?

I do not know that it was. I have been informed by the old settlers, that in some expeditions every emigrant has perished.

**Question by J. Smith.** What is the most advanced age, as far as your knowledge extends, of any who have gone from this country ?

I know of two persons who are probably not far from seventy.

**Question by W. Hall, Jr.** How many persons do you know to have cheated the natives ?

I never attempted to count them.

**Question by C. Kellogg.** Did you ever cheat the natives yourself ?

Being a wholesale merchant, I did not trade with the natives except in a few instances ; nor do I know of more than one merchant at Monrovia, who does personally trade with the natives. That is principally carried on by persons who are called factory men.

**Question by J. Coffin.** What are these factories, how are they built, and what do they cost ?

I never saw one myself, but I have been informed by those who own them, that they are thatched huts, from five to six feet high at the eaves, and cost from twenty to forty bars ; a bar being estimated at twenty-five cents.

**Question by J. Coffin.** Do the natives ever cheat the colonists, and if so, what is their punishment when detected ?

They do, frequently ; and when they are detected, and can be apprehended within the limits of the colony, are put in the stocks, and there they remain till pecuniary compensation is given by their relatives or friends.

**Question by F. T. Peet.** How many ships visited the colony while you were there, who were there supposed to be slavers ?

No ships ; but some small vessels came from Cape Mount and Galleras. The slave trade is said to be carried on at Little Bassa.

**Question by H. Gilpin.** What led Ward to tell Mr. Simpson that you and your partner cheated him ?

There was not, to my knowledge, any such man as Simpson in the colony; and Ward, never, to my knowledge, charged either of us with defrauding him. He was himself the book-keeper, and had the books for several weeks after the dissolution of our partnership.

Question by Rev. J. Wilson. Do you mean to say that Mr. Elliot Cresson held out any inducement to you to make a false statement of the colony?

What I thought of Mr. Cresson's request, will appear from my answer to him in presence of Dr. Gardner, which was as follows: "I never knew what poverty was, but far preferable to me would be the bread of poverty to the bread of deceit."

Do you not know that it is a part of the contract, which the Maryland Society have made for the purchase of territory, that they shall establish free schools for the benefit of the natives?

I have heard that mentioned, and understand that Mr. Wilson expects to go and establish a school there.

Question by D. E. Bartlett. Did you see or hear of the deputation sent out last year by the free colored people of Natchez to visit Liberia?

I did not see them, as they had returned to America before I left it.

Question by J. Coffin. Did you read the report written by them?

I read the report to which their names are attached. I use this expression, as I was afterwards informed by several persons in the colony that they were illiterate men, and by a gentleman who is now a merchant there, who returned to this country in the same ship with them, that one of them was learning his letters on board the vessel.

Question by J. Coffin. Is Monrovia on the whole improving?

It is not, in my opinion. I know of three houses now building, and three churches. Two of the latter are as substitutes for two old ones.

Question by W. Chauncy. Would not rice and other productions grow in sufficient quantities to sustain the colonists, if the ground was well cultivated?

I am not qualified to judge, as the experiment has never been tried. Not an acre of land has yet, to my knowledge, ever been plowed.

Question by J. Coffin. How many horses, cattle, sheep, goats and jacks, have you ever seen in the colony?

I have seen two horses, two milch cows, no oxen except what are brought into the colony for beef, a few hogs, 8 or 10 sheep at Monrovia, about as many goats, and 4 or 5 jacks.

Question by J. Coffin. What fruits are there in Liberia?

Bananas, plantains, guavas, limes, and a few oranges.

Question by J. Coffin. How are these obtained?

The bananas, plantains and oranges, by purchase from the natives and recaptured Africans, and a few from the colonists in the upper settlements.

Are the colonists as a body able to pay their debts?

Some of them are able, but many of them say they are not able.

From what you know of the settlement would you recommend the free colored people to go?

No, I would not.

Question by R. B. Hall. Did any of the colonists ever tell you that they would not have gone to Liberia if they had not been forced to go by direct compulsion?

I am acquainted with several from Southampton Co. Virginia, who informed me that they received several hundred lashes from the patrolmen, to make them willing to go. In one instance a man was several times compelled to witness the lashes inflicted on his wife, and then he severely flogged himself. In another instance a family received information from their white neighbors that unless they went to Liberia in the ship then about to sail to Liberia, they should be whipped. Having no means of redress they were obliged to go. I was also informed by the blacksmith, who did our work and who was a very pious man, that he had no notice that he was to go to Liberia till the day before he was ordered by his master to take the steam-boat, which carried him to the ship in which he sailed for Liberia. His consent was not asked, nor had he time to collect any tools to carry with him.

Question by J. Coffin. What is the probable cause of a part of the Mandingoes abandoning the Mahometan faith, and what is now their conduct?

As they are engaged in all kinds of trade on every point of the coast from Sierra Leone to Liberia, I do not know what should cause their change of views. It is well known that those professing the Mahometan faith never drink any kind of intoxicating liquors, but since they have abandoned the Mahometan faith the Mandingoes are in the habit of getting drunk, to the great surprise of the other natives. I have myself seen in the town of Caldwell, a Mandingo merchant, the leader of a band of thirty men, drunk, and heard a native say, "What the matter Mandingo man, he just same other men," or in other words he is as drunk as a Christian.

Question by J. Coffin. Are they engaged in the slave trade now?

They are still, as before, engaged in the slave trade like other nominal Christians, and it is generally understood that the tobacco and guns purchased by them of the factory men are used in the purchase of slaves. To all their former vices they now add intemperance as their first Christian lesson.

Question by W. Welles. Why did the colored men from Liberia, who attended the Colonization meeting last 4th of July at this place, give such favorable reports, and why did they return to Liberia after a long trial, if the colony is so bad?

I do not know that they did give favorable reports of the colony, because I heard one of them say that he made no favorable reports, and did not advise any person to come. At that time both were officers in the colony and receiving a salary.

Question by J. Coffin. Did you see Simon Negro in the colony?

I did; I saw him nearly every day after his arrival during his life. He said he came out there to pray and sing, and exhort the people, which he did, and was in good spirits till his death in December last.

Question by J. Coffin. Do you think if the real and actual state of the colony at Liberia was known to the free colored people of this country, that any more of them would voluntarily go to that place?

I do not.